

RELIGIOUS INFORMER.

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FOR THE INFORMER.

DUTY OF CHRISTIANS, No. VI.

Fifth. Application to those concerned.

1. Those who have more learning and knowledge; experience and utterance, God expecteth a special improvement of their gifts, for the good of souls.

2. Those, who, in the course of affairs, have company and familiarity and joint interest with ungodly men, God looks for a duty from such. They that will not regard the entreaties of a minister, will sometimes regard a son—a husband—a wife—a brother—or one whom he respects.

3. Physicians are much about dying persons. They have a treble advantage. They are with persons in sickness, when the ear is open, and the heart less engrossed with the world. He that scorned counsel before, will hear now if ever. They look upon the physician, as a man in whose hand is their life, or at least that he may do much to save them. Hence they will the more regard his religious advice.

4. Another class are men of wealth, and consequent authority. They can also spend time. If such talk to sinners about God and their souls, it may be regarded, when even a minister would be despised and ridiculed as living by priest-craft.

5. Another class are ministers of the gospel. To save souls and take the oversight is their profession. To those, who are faithful in this profession, let perseverance be their motto. He is the most able and skilful minister of the New Testament, that preacheth as the Spirit giveth utterance.—It is he that can best convince sinners, and persuade them to turn unto the Lord. If the wisdom of this world account us mad, because of our zeal, and constant importunity, and simplicity of our manner, and doctrine; such was also the case, in the apostles' days.

6. Another class are parents and masters of families. God hath intrusted us with an important duty to perform, and if we neglect this duty, all other classes of teachers must labour under the disadvantage of having rooted habits to pull up, and this is seldom effected. In this case, the consequences of parents not doing their duty, is dreadful, both to themselves and society. In the young, the mind like their body is tender and flexible. The pressing commands of God to parents, urge this class of teachers in the strongest language. Deut. vi. 6, 7, 8. "And these words which I command thee this day, shall be in thy heart, and thou shalt teach them, diligently to thy children; speaking of them, when thou sittest in thy house, and when thou walkest by the way, and

when thou liest down, and when thou risest up."—Prov. xxii. 6. "Train up a child in the way he should go, and when he is old he will not depart from it.

The welfare of a country depends much more on the spiritual instruction that youth receive from parents in their families, than on the human acquirements, that a few may receive in seminaries of learning. Whenever we see evils in the state government, we may trace its origin to the want of family instruction. When children go from their parents, uninstructed in the spirituality of religion, they carry the fruits of their early ignorance wherever they go.

Parents are friends, and children know this. Parents may command them and they dare not disobey. In things not sinful the parents authority is unquestionable, in rewarding or punishing. But ministers, neighbors, and churches, have no such authority. Therefore the parent, has the first and most important charge of any other teacher.

B. S.

FOR THE INFORMER.

MINUTES

Of the Free Baptist Quarterly Meeting, held in Milan, Huron Co. Ohio, June 29, 1823.

<i>Churches.</i>	<i>Messengers.</i>	<i>No. of Mem- bers.</i>	<i>When consti- tuted.</i>
Milan	Elisha Kenney <i>Ebenezer Cole</i>	17	1819
Greenfield	John Wheeler	6	1822
Greenwich		5	1823
Clarksfield	Eli Barnum E. M. Barnum	12	1822
Harrisville	Ami Hocum, not present.	30	1819
Rutland, Meigs Co. Ohio.	JAMES BROWN JOHN SLEEPER	54	1822
Alexander, Athens Co. Mouth of the Sciota	RUFUS CHENE	103	1819
<i>Total,</i>		227.	

The Elders names are printed in small capitals, and the licensed preachers in Italics.

ELISHA COLLINS of Clarksfield, *travelling preacher.*

Alexander and Rutland churches united by request of Elder Eli Towne.

After sufficient enquiry of the messengers, it was thought proper to unite the several churches into a quarterly meeting, the appellation of which, is Huron quarterly meeting, to be held next in Clarksfield, Huron Co. State of Ohio, on the last Saturday and Sabbath in September next.

The meeting for public worship was well attended and the preachers were, Eld. E. Towne, Eld. E. Collins, Elder Allen, and Ebenezer Cole, who appeared to be principally engaged to keep up the standard of liberty in the churches; and to preach repentance to perishing sinners. It was a refreshing season to many who attended. Our brethren, together with myself in this land, are many of them babes; and want to be fed with food suitable for lambs.

Signed in behalf of the Q. M.

ELISHA COLLINS, *Moderator.*

OBADIAH JENNEY, *Clerk.*

FOR THE INFORMER.

THE Rhode-Island Quarterly Meeting was holden at Chepachet on the 10th and 11th of May last. The reports from the churches were generally good, and from some of them very refreshing. The addition to the several churches since the last Q. M. is rising of sixty, and the prospect is very encouraging.

The next Quarterly Meeting was appointed on the 2d Saturday and Sabbath in August inst. at Taunton in Massachusetts. The Elders' Conference on the preceding day.

JOB ARMSTRONG, *Clerk.*

EDITORIAL.

I am not ignorant of the opposition of many of our brethren to the Masonic society, but remembering to have heard of an enquiry, "Can any good thing come out of Nazareth," may I not presume that all will be willing to receive good, though it comes from a mason.

I do not make these remarks with a view to have any think I am not a mason myself, or am dissatisfied with the institution; but I make them, hoping that all will divest themselves of prejudice, when they read, and I insert the discourse,

because I think it breathes that spirit of Christianity, that ought to possess the mind of every professor of religion.

EDITOR.

A Masonic Sermon, delivered before the society of Free and Accepted Masons, in Covington, Ky. at the festival of St. John the Baptist, June 24, 1822, BY BROTHER SAMUEL EASTMAN.

Gal. 9. 10. *As we have therefore opportunity, let us do good unto*

all men, especially unto them, who are of the household of faith.

THE wise and benevolent Father of the universe has made man a social being. Such is the frame of his mind, and such are the dispositions of his heart, that a friendly intercourse with those whom he loves and by whom he is beloved, affords him a large fund of enjoyment in this his probationary state of existence. The human race commenced indeed with a solitary individual. In the wide circumference of the world, in which he was placed, not a single being could be found whose heart beat responsive to his own or with whom he could maintain a sympathetic interchange of kind affections. Notwithstanding he was the lord of this lower creation; notwithstanding he inhabited the blooming powers of Paradise; notwithstanding he was surrounded with every thing that could delight the eye, or charm the ear, or please the taste; Notwithstanding he received frequent friendly visitations from the God that made him; yet his happiness was incomplete, until he was blessed with a fond associate and faithful friend, until God saw, that it was not good for man to be alone and made an help meet for him; until he pressed to his palpitating bosom and said this is bone of my bone and flesh of my flesh. Little did our primogenial ancestor imagine, that this crown of his felicity would eventually become the procurer of his ruin; little did he think that his happiness would wither away like transient blossoms of spring. Through the influence of diabolical temptation, Eve stretched forth her daring hand, and in defiance of the awful interdiction of the almighty, plucked the forbidden fruit "and eat her own destruction,"

—————"She plucked, she eat
Earth felt the wound, and nature
from her seat,
Sighing thro' all her works, gave
sign of woe
That all was lost"

Having thus stained her own fair hand with guilt, she unconscious of the tremendous consequences of their transgression, enticed Adam to participate in the same crimes.

—————"He scrupled not to
eat
"Against his bitter knowledge, not
deceived
"But fondly overcome with female
charms;
"Earth trembled from her entrails,
as again
"In pangs, and nature gave a second groan,
"Sky lour'd, and muttered thunder,
some sad drops
"Wept, at completing of the mortal sin."

This transgression not only exposed them to the punishment of an indignant God beyond the gulf of death, but produced also innumerable evils in the present life. They lost that benevolent disposition which they before possessed and no doubt became an occasional terror and torment to each other. Conscious guilt caused them to tremble at the friendly voice of God, and to hide themselves from his presence at the tread of his footsteps. They were charged with crime, driven beyond the boundaries of Paradise, and forever debarred from treading its lovely walks any more, forever debarred from that bliss which once beamed upon them there; and "Cherubims and a flaming sword, which turned every way," were placed at the east end of the garden to protect the tree of life from

the unhallowed touch of degenerate man. The earth refused to yield a spontaneous supply for his wants, and thorns and thistles started up to obstruct his path. Storms and tempests and whirlwinds decomposed elements around him, and contending Passions desolate the peace of his own mind.—Pride and ambition and avarice and revenge, expelled the image of God from his bosom, usurped the sovereignty of his soul, and alienated his affections from the greatest and the best of beings, and led him far from his happiness and his home.

The calamitous fact of man's fall from his original righteousness has produced the present degraded condition of the human heart; from this fact has sprung the multiplied curses, that now rests in brooding horror over the globe which we inhabit; from this fact has sprung that nameless diversity of evil which fills up the tragedy of our earthly existence, and which renders us the object of angelic commiseration; from this fact has sprung the necessity of gospel discipline and gospel grace, to deliver us from the delusions of satan, and to lead us back to the throne of our offended Maker; from this fact has arisen the necessity of those associations, which have from time to time been formed to moralise the character of man, to soften the savage ferocity of his fallen nature to socialise his feelings, and to kindle the glow of sympathetic benevolence in his bosom; from this fact, my Masonic Brethren, was sprung the ancient and honorable institution of which we are members. If man possessed the same dispositions now that he did before the bloom of Eden was withered by the transgression of Adam, our benevolent exertions would be useless. In that case, man would be in all re-

spects what he ought to be, and there would exist no necessity of striving to make him what he was not; there would be no asperity in his disposition to soften, no immoralities in his conduct to correct, no discordant sympathies to harmonize. But now the most persevering efforts are necessary to moralise his feelings and to alleviate his wants. And, as we in our associate capacity, profess to be actuated by the generous principles of philanthropy and benevolence, it will profitable for us, on this anniversary occasion, to realise that it is duty to do good unto all men, as we have opportunity, especially unto them who are of the household of faith. Thus shall we render the social pleasures of this day useful to ourselves and beneficial to others. There are three prominent and obvious methods of doing good to our fellow men, which will at this time claim our particular attention

We may do good to others—

- I. By admonition.
- II. By example.
- III. By alleviating their temporal necessities.

I. We are capable of doing good by admonition. There is not perhaps, a single social duty so much neglected as this, and yet it is a neglect inconsistent with that warm expanded benevolence which we profess to feel for our fellow men. It is a duty often mentioned and distinctly inculcated in the sacred writings, "Let the righteous smite me," says the devoted Psalmist of Israel, "it shall be a kindness; and let him reprove me it shall be an excellent oil, which shall not break my head," "Reprove one that hath understanding," says Solomon, "and he will understand knowledge." And again, "reproof entereth more in-

to a wise man, than an hundred stripes into a fool," And that charity, which the great apostle of the gentiles so highly recommended "reproves, rebukes and exhorts." How can a truly benevolent man behold his neighbor gradually sliding into the sin of drunkenness, destroying his own peace of mind, his usefulness, his reputation, his fortune and his family; how can he behold him falling into the pernicious habit of gaming, that most bewitching and ruinous of all vices, that guilty and fruitful mother of a thousand other immoralities; how can he hear him profane the venerable name of God and utter blasphemies against the omnipotent Jehovah, and neglect to administer seasonable and friendly admonition.—How can he be a witness to theft to perjury, and to a thousand other abominations, which darken the history of modern times, without using every method in his power to restore the preparatory to the paths of virtue without giving that timely and judicious reproof which might reclaim the deluded murderer before he is compelled to suffer the ignominy of a public execution upon the gallows!

But these gross immoralities do not so often pass uncondemned in society as those vices which bear a less prominent character. Many little faults may be found in a neighbor, whose moral conduct and whose social virtues, we, on the whole, approve; faults which gradually undermine his own reputation and produce a pernicious effect upon the minds of others. He cherishes some vicious habit, indulges some hurtful disposition, or commits some besetting sin, of which he is perhaps unconscious. Now, if we could exemplify the resolu-

tion in our text, we must go to that man remind him of his inadvertences and reprove him for his faults; not with harshness, but with brotherly kindness; not with severity, but with all the gentleness of neighbourly solicitude, by one hour's plain, friendly conversation we may do him a service which he could not receive in any other way, and for which he would be thankful all the days of his life.—But, in order to reprove with success, we must be acquainted with the disposition of the person, we must perfectly understand the fault which we reprove; and be perfectly free from that fault ourselves. We must do it without the assumption of superiority, without severity, and under the impulse of a sincere desire to produce a reformation. If these rules are strictly observed, our reproof will no doubt have a salutary effect upon the minds of those to whom it is administered.

To reprove is indeed sometimes an unthankful task, for there are some brutish men, some ungrateful wretches, who will resent this kind of interference. "Correction is grievous to him that forsaketh the way but he that hateth reproof shall die." The fear of revenge is, probably, the true reason why there are so few faithful reprovers in the world; but the fear of revenge was not suffered to deter the venerable Baptist, whose birth day we celebrate, from the application of this means of reform. The just reproof which he administered to Herod, was the procuring cause of his death. He died a martyr to the resentment of that wicked man and his incestuous paramour. Their immortal spirits are now trying the realities of the eternal world, and receiving a reward according to the deeds done in the

body. The mortal remains of Herod have long since mingled with the dust of departed generations, but the grave cannot screen his memory from that scorn and indignation which his crimes deserve. His name will forever rot upon the annals of infamy and disgrace; while the name of John the Baptist will forever shine in the chronicles of the redeemed, and live in the grateful recollection of christians and of Masons, until the tide of time shall subside into the boundless ocean of eternity.

II. We are capable of doing good to others by our example. Nothing will more effectually enforce reproof upon the minds of others, than the daily exemplification of those virtues which we profess to love, and a practical abhorrence of those vices which we profess to hate. Those of you who have been accustomed to trace the gradual progress of moral improvement among the inhabitants of any city, village or neighborhood, have no doubt, been able to trace its commencement to the salutary influence of good example. A single individual, of acknowledged respectability, placed in any point of general observation, has the power of producing not only a revolution in the manners of the circle in which he moves, but also of accomplishing a visible reformation in the moral sentiments of those with whom he associates, and of giving a powerful impulse to those kind and worthy sensibilities of our nature which sweeten the intercourse of life and render us a blessing to one another. Those whose intercourse with the world is most extensive have more frequent opportunities of doing good in this way; but every individual has some influence as far as his intercourse extends, and none of us are sunk so deep

into the shades of obscurity as to preclude the possibility of benefiting our fellow men by our example.

Man is an imitative creature; hence we sometimes detect ourselves inadvertently copying the manners of those whom circumstances have introduced to our acquaintance. The conduct of others has probably, a much more powerful influence over our minds than we at first imagine. If you can conceive how some extraordinary examples of patience, under accumulated suffering, have infused the same sustaining spirit into the bosoms of the afflicted, and borne them up beneath the burden of their woes: If you can conceive how the grief of those who mourn under circumstances of recent bereavement, who agonize under the broken and bleeding ligaments of disappointed affection, should sometimes extort sympathetic tears from the eyes of every beholder: If you can conceive how a few specimens of close application to study, in seminaries of learning, and rapid progress in the arts and sciences, should stimulate every member of the institution to activity and perseverance: If you can conceive how a few specimens of warlike heroism on the field of battle should kindle a flame of congenial courage in the bosom of every combattant; you may then form some idea of the mighty influence of moral example over the minds of men—Our illustrious brother, whose memory we honor by this anniversary meeting and whose character we profess to revere, exemplified in his daily conduct the virtues which he professed to love; and it was, probably, this which captivated the hearts of admiring thousands, and led them after him into the remote and solitary retreats of the wilderness. And if we would do good to all

men as we have opportunity, we must exhibit before them a good example, and let it beam its blessings upon all within the reach of its influence. By living in the practice of industry and economy ourselves, we shall recommend these virtues to those around us. By circumscribing our sensual appetites within the boundaries of reasonable indulgence, we should recommend the virtue of temperance to others. By exercising the godlike spirit of forgiveness, we shall condemn the baseness and cruelty of revenge. By commiserating the miseries of the wretched, we shall shame the hard hearted wretch, who never shed a tear over suffering humanity. By venerating the name of the great God and rendering our homage at the public altars of devotion, we shall put the bold blasphemer to the blush, and cause infidelity to hide her unholy head in the dust. Thus our example will do good while we remain on earth, and extend, perhaps, its salutary influence to those who survive our departure beyond the curtains of eternity. Generations yet unborn may become acquainted with our deeds of charity, and be benefitted by our works of righteousness after our exulting spirits have ascended to the entertainments of a better world.

III. Another means of doing good to our fellow men is by relieving their temporal necessity. When we look abroad among those within the circle of our acquaintance, we at once discover a vast difference in the temporal accommodations of individuals in the present life. Some, by the allotments of God's providence, are compelled to eat bitter bread in the cheerless vale of poverty; and all are liable, by unpropitious circumstances, to be reduced to penury, distress, and want. Our estates may be

wrested from us by the destructive elements. Our health is exposed to every pestilential gale that blows. Our friends and dearest connexions may be torn away from us by the ruthless hand of death. Those who now ride on the high places of the earth and shine in all the splendor of princely fortunes, may be compelled to perform the meanest offices of life to obtain a coarse and scanty subsistence. While the bountiful God of nature is pouring forth his temporal blessings into our hands, we ought to remember, and relieve the wants of the poor and destitute. That miserly wretch, who can pass by the lowly shed, where want and despair have taken up their abode, without feeling the gentle palpitations of pity in his heart; who can behold the weather-beaten cottage inhabited by hungry inmates shivering before the midnight, howling blast, which sweeps thro' the gaping crevices, and merely say "be ye clothed and be ye warmed," without furnishing them with the necessary means, if in his power; who can behold the pining widow, and her famishing little ones, without feeling the kindlings of sympathetic benevolence in his brassy bosom, is a disgrace to human nature; is better qualified for a place among the fierce tigers of the desert, than among civilized men; is better qualified for the society of the rich man in hell, who suffered a poor Lazarus to perish with starvation at his gate, than he is for the society of the blessed in Heaven; than he is for the presence of that benevolent being who, though he was rich became poor for our sakes, that we through his poverty might be made rich.

The wise and benevolent Father of the Universe, in bestowing his temporal mercies in such rich abundance upon us, no doubt, in-

tended, that we should be the channels of communicating relief to our unfortunate fellow men. It is a duty pressed upon us in the most forcible manner, in the lively oracles of truth; by parables, by precept, and by exhortation. Our blessed Saviour has said, "thou shalt love thy neighbour as thyself." He exhorts us to extend the kind offices of humanity even to our adversaries. "If thine enemy hunger," says he, "feed him, if he thirst, give him drink;" And, in the parable of the good Samaritan, he has given us a lively specimen of that genuine kindness which yearns over the distressed whenever it meets them. Of this kindness, he has left us an example, in the whole of his personal conduct, while here on earth: Every part of his history verifies that evangelic declaration, which states that he went about doing good. The poor of this world were the peculiar objects of his care; for them he spread the tables of his grace from among them he invited his guests; to them he administered the consolations of the Gospel; "whom others treated with scorn" says an elegant writer, "he treated with tenderness; whom others despised, he honored; whom others left to perish, he raised, and comforted, and saved." The exalted inhabitants of the upper world have often been sent to comfort and console suffering man, in this lower apartment of God's dominion. The angels of heaven encamp around the dwellings of the saints, smooth the pillow of disease, and pour the balm of consolation into the bleeding bosom. They visited the apostles of our Lord in the prisons of persecution, when they were hated and despised by all the world. They did not disdain to hover around the spot that witnessed the heart-rending sorrows of a poor outcast Laz-

arus and bear his exulting spirit to the bosom of Abraham. And if they have been the administrators of God's mercy to men, in such humble circumstances, surely it is not beneath the dignity of the most exalted individual to visit the abodes of sorrow and the dwelling places of poverty.

While we perform the kind office of alleviation for others, we shall enjoy the most substantial satisfaction ourselves. The tears of undissembled gratitude, which often bedew the hand, while it is extended to communicate relief, will gladden the benevolent heart more than new wine.

The sincere and hearty prayers of the grateful poor will call down more lasting blessings upon their benefactors than princes are able to bestow. The sunshine of joy, which our friendly visits diffuse over the grim solitude of the disconsolate, will be reflected back upon the path of our own pilgrimage, and illuminate our footsteps to a better world. Happy is the man, who can say with Job; "When the ear heard me then it blessed me, and when the eye saw it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him; The blessing of him that was ready to perish came upon me: and I made the widow's heart to sing for joy."

The sympathetic feelings of our nature and the written precepts of God demand these duties of us, and, if they were universally practised, Paradise would again bloom over the face of our earth, poor exiled man would be restored to the bliss that once beamed upon him in Eden, and social happiness would be diffused through the remotest subdivisions of society.

These duties are particularly incumbent on you, my Masonic

Brethren, who are here met together in your associate capacity; and who belong to an ancient and honorable institution, the professed object of which is, to socialise the feelings of men, to strengthen the ties that bind them together, and alleviate the sufferings to which they are so continually exposed. And while you exercise that broad and expansive benevolence which "takes every creature in of every kind," you are bound first, to regard those with whom you are connected by the mystic tie of Masonic brotherhood. *"As we have therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith."* Though you cannot all claim a membership with the regenerated disciples of the Redeemer, still you have a membership among free and accepted Masons; and as such, you are under mutual, sacred, and indispensable obligations, to aid and assist each other. Your relative duties have, from time to time, been pointed out to you by the moral precepts of our order, and strongly enforced by the mystic emblems which have, from time to time, been exhibited to your view in the different degrees, through which you have passed. Some of those useful lessons have, I trust, been so deeply graven upon your hearts, that neither time nor accident, will be able to obliterate them from your memories, while the crimson current of life flows in your veins. Can you ever forget the sensations you experienced, when you were exposed to difficulties and dangers, without a friend or a protector, without a single human being to pray for you; when you were directed to offer up your fervent supplications to God for yourself. Can you ever forget the circumstances, under which the Lion of the tribe of Judah was represented as the

triumphant conqueror over death and the grave; the circumstances, under which you heard his consolatory assurance, saying, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and he that liveth and believeth shall never die."

Can you ever forget the sensations which thrilled your bosom when you were requested to deposit some metallic memorial in the archives of the Lodge as a perpetual witness that you were there made a Mason; when on examination you found yourself entirely destitute and cast a pleading look upon some friendly brother to furnish you with the necessary means. Can you ever forget the solemn lesson of practical charity which was then delivered to you.—My companions in tribulation, I hope and charitably believe, that you will do good to all men as you have opportunity; especially to the brotherhood; that you will be kind, tender hearted, striving together for the unity of the spirit in the bonds of peace; and, that by an uniform sobriety of conduct, you will disarm slander of its sting, and silence the clamorous tongue of detraction. And if a base and unworthy character creeps in among you, unawares, do not cherish the viper in your bosom, do not suffer him long to defile your sacred altar with his immoralities, do not prostitute the principles of Masonry, by casting a veil of unbounded charity over his enormities. Lay him under strict Masonic discipline, and, if he does not reform, thrust him beyond your threshold, and convince those who are without, that your Lodge is not the resort of villainy, nor the dwelling place of sin.

In closing my address to you, my brethren, I would affectionately exhort you to embrace the religion

of Jesus Christ, which alone, is able to restore the lost image of God to the soul, and make you wise unto salvation, which alone can qualify you to stand among those beautified beings who encircle the throne of Deity, and mingle your voices with theirs in the grand chorus of eternity. Believe on him of whom Moses and the Prophets did write; whom the venerable Baptist pointed out to his followers, and said, behold the Lamb of God which taketh away the sin of the world! Follow his inimitable examples, and obey his practical precepts, that you may have "right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." Through the great mercy of our

God, may we all be enfolded in the arms of his covenant love, and invested in the garment of his salvation. And when that ruthless destroyer, death, shall fix his skinny hand upon us, freeze up the vital current of life, and lay us cold in the dust; When these emblems of Masonry, and these working tools of the Craft shall fall from the palsied hand; When we shall be called to put off our sandals, and to lay aside our staff, at the termination of our earthly pilgrimage; may our immortal spirits regenerated by the grace of God and redeemed by the precious blood of Christ, rise unspotted as the whitest Lamb's skin, pure as the mountain snow, and mingle in eternal fellowship with God's beautified family above, where joy forever beams and peace forever smiles.

RELIGION NEVER TO BE TREATED WITH LEVITY.

Address to Youth.

Impress your minds with reverence for what is sacred—let not wantonness of youthful spirits, nor compliance with the intemperate mirth of others ever betray you into profane sallies. Besides the guilt which is hereby incurred, nothing gives a more odious appearance of presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind; which vain of the first smattering of knowledge, presumes to make light of what the rest of mankind revere. At the same time you are not to imagine, that when exorted to be religious you are called upon to be more formal and solemn in your manner than others of the same years or to erect yourselves into supercilious reproves of those around you. The spirit of true religion breathes gentleness and affability. It gives a native unaffected ease to the behaviour. It is social, kind and cheerful; far removed from that illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your religion, on the contrary, connect preparations for heaven with an honourable discharge of the duties of active life. Of such religion, discoverer on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.

REFLECTIONS ADDRESSED TO YOUTH.

My young friends, your parents are looking to you to be the support and solace of their declining years. You are the props on which they hope to lean as they walk with trembling steps to the grave.—With solicitude and affectionate interest, they watched your childhood, and directed the way ward steps of your advancing years. From you they expect the same affection and tenderness, in their years of infirmity. Disappoint them, and you will hurl an arrow, carrying with it intense anguish, to the inmost soul of those who gave you birth. Disappoint them, and you will bring down their grey hairs with sorrow to the grave. If you cannot endure the thought of thus distressing these best of friends, be *virtuous* be *pious*: make the Bible your guide, and the God of the Bible your friend. Pursue the path of heavenly wisdom, which is the path of peace and happiness. Avoid every vice; shun every evil and false way. Think of the value of the passing moments; of the precious days of youth. In this period you have much to do to prepare for the important events that are before you. With you these are emphatically *days of preparation*, not only for time but for eternity. You are sinners; these sins must be forgiven: you have wicked hearts these hearts must be softened, and renewed by divine grace. To be happy here and hereafter, you have much to do.

My young friends, you are now just starting on a journey to eternity. There are two roads to go; one is the broad road to ruin, the other is the narrow way of life. Satan is the captain of those who go in the broad way, and Jesus Christ of those who go in the narrow way. One is the way of sin, the other is the way of holiness. Our evil hearts point us one way: and the Bible the other. Which way will you go? Whom will you serve?

But some are ready to inquire, Is there not a way that we can pass from one of these roads to the other? May we not go on in the broad road awhile, and then turn and get safely into the narrow path?

Yes, there is a way from one of these roads to the other—the way of repentance. But this is the fact; between these paths there is a wide and gloomy wilderness: and as you advance in your journey thro' life, this becomes *wider*, more dreary, and the passage is more difficult to find. Many have delayed for years, and then have attempted to pass from the broad road into the narrow way of life, but have been discouraged by difficulties, and turned back; others have wandered on in the labyrinth, till overtaken by darkness, and *lost*. But few who walk on in the broad way, till the meridian of life, or old age, ever find a narrow path. But for you my young friends, the way is now comparatively easy. Be resolved to start immediately. Take the Bible for your compass, and the God of heaven will assist you, and direct your course.

Now the blood flows rapidly in your veins, and you are vigorous, and in health. The golden period of youth is the time for enterprise and effort. By and by your arms will be feeble your knees totter, and your fame will be decayed and broken. Under such circumstances would you commence a tedious journey, or be fitted to surmount dangers and difficulties? Can you willingly devote the vigour of your youth, the best of your days to the service of the worst of man?

ters and only give to God the decrepitude of age, and the fragments of life? Surely you cannot. Turn *now* at my reproof. Behold *now* is the accepted time, behold *now* is the day of salvation.—*N. H. Rep.*

FROM THE CHRISTIAN HERALD.

Extract of a letter from Br. Joseph Banfield, to the Editor, dated Wolfborough May 5, 1823.

HAVING lately returned from a visit to the north, I would send you the following account of the work of the Lord in Stewartstown and on College Grant. After I parted with you at Portsmouth, I returned home to Wolfborough, where I spent about three weeks, and then set out on a journey into the north part of this state and arrived at Stewartstown in the beginning of February expecting to tarry but a few days in that town; but the Lord agreeably disappointed me. The first meetings which I attended in the place were very dark and trying to me, but to my unspeakable satisfaction, I soon saw the power of God displayed among the people, and felt it duty to labour in my feeble manner with them.

Backsliders confessed their wanderings, *forsook* their evil ways, and (I have cause to believe) found *mercy* at the hand of Him from whom they had deeply revolted. Sinners wept under a sense of their guilt, and began to say "what shall we do to be saved?" and when it was replied, "believe on the Lord Jesus Christ," a goodly number *believed on him* and found him to be *precious*. This work which began near the middle of the town spread considerably on College Grant, in which place I attended a number of meetings, and saw some converted, in a neighborhood where there had never before been a religious meeting, but meetings for sinful recreation and nightly revellings had been frequent.

Soon after the work commenced in this place, I went into the west part of the town several miles distant, and improved among the people, where I was informed there had been but one meeting of religious worship during the last four years. A seriousness was soon discovered to be on the minds of a number, which increased till several professed to find *peace with God*. The work has not spread with that degree of rapidity which is frequently known, but gradually and very solemn.

Among the number of those who have been hopefully

converted (which is upwards of twenty) there are some, who had been opposed to the religion of Jesus, and had used their influence in inculcating sentiments repugnant to the doctrine of Christ. They saw the absurdity of their former principles, renounced them, and were brought to bow themselves to the *Prince of Peace*. —

NEW-CASTLE.

The work of God, is most glorious and powerful in New Castle, about three miles from this place; the work in Kittery, no doubt, led some who were in the habit of occasionally attending meeting in that place, since the reformation commenced there, to desire and pray fervently that, their own vicinity also, might be visited with the like shower of divine grace. A few weeks since the Lord in his abounding mercy sent among them our sister Nancy Towle, who has of late been publishing the word of life. Her coming was the means of stirring up the people to an attention to the things of religion. Immediately, some who had wandered, began to return home; one in particular having wandered from the Lord, for some years, thought that there was no more mercy for her, and having returned from meeting, took the bible to read her doom, and began to turn the leaves to find the unpardonable sin spoken of, to apply it to herself, but in looking over the bible she could find nothing of the kind, though she observed that at any other time, she thought she could turn very readily to the subject; but not finding it, concluded that possibly there might be mercy for her, again she took encouragement, sought the Lord and found him to the joy of her soul.—Soon the cries of distressed mourners were heard and the face of things seemed to be changed. For some time this place had seemed to be remarkably visited with a drouth as to religious concerns, division took a high stand, and the flock seemed to be scattered. But now contention flies apace and a unanimity of feeling pervades the heart of a goodly number who are engaged in the good cause; sinners are mourning, young converts are praising God, the old saints, like Simeon, when he saw the “Consolation of Isreal,” are ready to say, they shall depart in peace for their eyes have seen God’s salvation. Elder F. Stinchfield, had visited them, he preached there on the first day of the week, 8th inst. it was a solemn time, the third meeting commenced at 6 o’clock, which broke up at early candle light; the assembly arose to leave the place,

but those who were in distress of mind were loth to leave. They began to manifest their concern, and one engaged in prayer for them, the house was then lighted, being sunset, others continued to make supplication for the mourners, and their distress increased, and the number also that manifested their distress, increased, the scene began to be very interesting till it was about impossible to tell how many were earnestly engaged in seeking the Lord. Four, who were together on one seat, attracted some considerable attention by their agonizing distress ; a number gathered round and incessant prayer was made for them. One petition had been fervently put up in faith before this, that God would manifest this evening, that he was pleased to hear his children cry to him, by delivering souls in this meeting, and now it seemed that God was about answering.—Soon one of the four found the peace of God which passeth knowledge, she broke out in praise to God, for redeeming grace, while a shout was heard through the assembly. In a short time another of the four found the burden of sin removed, and a blaze of glory seemed to fill the house, while her soul was filled with glory, and she spoke of the goodness of God. A short time after the third, whose distress was poignant, and seemed to be increased as the others were liberated, soon found that the Saviour was able to relieve from the greatest distress, and her mourning was turned into joy, her mind was immediately led after her mates, and she with the others who had found the Saviour, were much engaged in prayer to God for those around them, who were seeking the Lord, sorrowing. Some who were at home hearing the sound, came to the meeting, and were soon observed among the number who were saying “pray for me.” —The meeting continued about five hours. About thirty have experienced religion.—The same day sister N. Towle attended meeting at Elliot, where hundreds flocked to hear the word, and fourteen manifested a desire for salvation.

ORDINATION.

Brother John True of Montville, Me, was ordained on the 27th of last June as an Evangelist, by Elders Moses M'Farland, Thomas M'Kenney, John Lamb, George Lamb, and Abiezer Bridges.

Weare Quarterly Meeting will be holden at Newport N. H. on the last Saturday and Sabbath in this month.

Vermont yearly Meeting will be holden at Corinth Vt. on the first Saturday and Sabbath in October next.

POETRY.

FOR THE INFORMED

- 1 While Jesus dwelt on earth below
Among the sons of men;
He spar'd no pains to let them know
They must be *born again*.
- 2 By nature we are prone to sin,
And all our thoughts are vain;
Eternal life we ne'er can win
Till we are *born again*.
- 3 In vain we seek for bliss below,
While sin doth in us reign;
True happiness we ne'er can know,
Till we are *born again*.
- 4 Alas whate'er good works we do
His favour to obtain,
They can't our sinful hearts renew—
We must be *born again*.
- 5 Were we baptiz'd a thousand times,
It would be all in vain;
This cannot wash away our crimes—
We must be *born again*.
- 6 No sacrament no outward form
Can save from endless pain,
We must be of the spirit born,
We must be *born again*.
- 7 The word of God is firm and sure,
And always will remain;
Eternal wrath we must endure,
Unless we're *born again*.
- 8 There's but one way for our escape
From everlasting pain,
And that is through the narrow gate
Of being *born again*.
- 9 This is Jehovah's great decree,
He always will maintain,
That sinners such as you and me,
Must all be *born again*.
- 10 Sinners, we ne'er can enter heav'n,
Or endless life obtain;
Untill we know our sins forgiv'n,
And feel we're *born again*.